FRIENDSHIP.

To the truly honourable M^{rs} *A. O.*

MADAM,

You have all the Right *in the world to this* Trifle; *for 'twas firſt penn'd by your* Commands, *& is now by them made thus more legible: whoſe* Name *then ſhould it wear but yours, whoſe only* Patronage *is enough to protect it, could any thing that is yours want* Protection?

Nothing but your VVill *to have it ſo could have made me come ſo near the* Preſſe *as to make uſe of an* iron pen: *for I am certainly aſſured it cannot bear a* publick ſcrutiny; *nor is there any thing here fitted to the* Pallat *of the* Times, *or that will* reliſh *a ſevere Reader.*

My Comfort is it has paſt your Approbation, *which is all it asked, and has received no advantage from the* Preſſe, *but ſecurity from the errours of* Tranſcribers, (*if any could be found ſo vain:*) *and this I had ſome* Reaſon *to be ſolicitous of, having given it ſo many* blemiſhes and imperfections, *that nothing but one intire* Blot *could cure.*

The few Copies *I ſuffered to wear this* character, *and* none of thoſe Vœniall, ſecures me from all but mercifull eyes; and if it were poſsible for me to hear it commended, would ſecure me from vain glory too.

I remember my Lord of Cherbery having ſent divers copies of a Book he printed to ſeverall eminent perſons beyond Sea, and receiving thence as many gratulatory Complements, was told by our excellent Selden, if He would know what people thought of his Book, He ſhould ſuffer it to ly on the Stall, and be ſold by the Stationer for eighteen pence or two ſhillings apiece. Indeed every Book an Authour gives is a Bribe, and the Receivers Teſtimony made thereby rather his Civility then his Judgement.

'Tis an old obſervation, that thoſe Philoſophers who wrote the moſt ſevere Tractates in contempt of glory, ſtill prefixed their names to thoſe Pieces, as loth to loſe the glory of being ſuch Contemners. You, who are the ſevereſt Self-denyer in the world, have taught me another leſſon, & this very Dedication may ſerve for a Teſtimony of that virtue in you, and that deſire of it in me. For upon what other ſcore can you bear with ſo triviall, and (to you at leaſt) ſo uſeleſſe a Piece? Or upon what other account could I wrap my Name in a Diſguiſe, and decline the publick Honour of being known ſo devotedly yours?

How beneficiall any thing in theſe following lines may *prove to others I cannot* propheſie; *to you I am ſure it is very* unneceſſary, *who have already* out-done, *and* out-liv'd *all that hath been, or can be ſaid of* Friendſhip.

When I have ſaid that, I need not mention your other Virtues: *for in my* Notion *of* Friendſhip *they are included. I dare not ſo much as* name *them here, leaſt you ſhould think me (though You would be the onely Perſon of that opinion) a* Flatterer, *which I hate as much (if poſſible) as I do* Hell, *or love* Heaven *and the* VVay *thither, which is an Endearment and Union with* Lucaſia, *and the being conſtantly and eternally*

March 30.1654.

Your moſt devoted,
faithfull
Palæmon.

D. Noble *Lucaſia-Orinda*.

TIs not without much *regret* as well as *diſadvantage* to my ſelf, that I *diſobey* any of your *Commands*. But you ought not therefore to *quarrel* at my *Diſobedience*: for when you require things impoſsible, as *ingenious Diſcourſes* from *Men* that *have it not about them*; you may be ſo mercifull as to allow your ſelf miſtaken in the *merits* of the Perſon whoſe obedience you exact, and do him ſo much right as to acknowledge and preſerve the *Empire* you ſtill have, by diſtinguiſhing between *Impotency* and *Infidelity*.

The aſſurance I have that you will not eaſily *confound* theſe *two*, had begot ſome hope in me that my ſilence on a ſubject you are ſo abſolutely *Miſtreſſe* of, *Friendſhip*, ſhould have a very candid *Interpretation*: but ſince you *thunder* out *Excommunications* againſt it, and in the onely Names I *reverence* to ſuch a height as takes off all colour and thoughts of diſpute, *Lucaſia* and *Orinda*; I am reſolved to give you a *Teſtimony* of my *Obſequiouſneſſe*, though in it I muſt alſo of my *Inability*, which you might much more to my advantage perhaps, have *concluded* by my ſaying nothing.

How to begin I know not; and if I find it as difficult to end, I may poſsibly ſwell this into a *bulk incongruous* for a *letter*, and I am ſure aforehand it will neither have *Method* nor *Solidity* enough to deſerve the appellation of a *Treatiſe*, or *Diſcourſe*.

Some order I would willingly obſerve, without any confinement to ſtrict *Philoſophicall Definitions* of, and inquiries into it, or *Hiſtoricall Deductions* of its *Origination*, *Riſe*, and *Growth*, enumerated in ſeverall *Examples*, whereof we have little left beſides the *Names*.

But however he that were happy enough in his *Proficiency* in ſo *bleſſed* a *Myſtery* as *Friendſhip*, as to pen all it deſerved with all the *accurateneſſe* deſireable, might (as farre as I yet underſtand) comprehend all under theſe three heads, The *Nature* of it, The *Cauſes* of it, and the *Benefit* and *Uſe* of it. And theſe three I ſhall touch at.

Firſt, by the *Nature* of it I do not mean the *Naturall Cauſes* of it, for that were to confound the *firſt member* of my *Diviſion* with the *ſecond*. But by *Nature* here I mean *Quality* or *Condition*. And perhaps it is not prepoſterous to ſee firſt *what* kind of thing this *Friendſhip* is, before we ask *whence* it comes; for hereby thoſe who are not ſatisfied with the *value* and quality of it, may ſpare further queſtions concerning it as *uſeleſſe* and *impertinent*.

Some have been ſo prodigall in their *Encomiums* and deſcriptions of *Love*, that they have not been content to keep the other *Paſsions* at a juſt *diſtance* and *ſubjection*, but have quite *ſwallowed* them up: and by making the *objects* of every *Paſsion* lovely in the *eyes* of that *Paſsion* whereby they are purſued, have taken away the proper name of that *Paſsion* and *anabaptiſed* it *Love*. And thus the *Extreams* of a *Paſsion* which hardly avoid being *vitious* where the *Paſsion* it ſelf is *virtuous*, muſt carry the plauſible *inſcription* of *Love*, though *Love* it ſelf be thereby brought into *Deteſtation*. *Ambition* is hence ſtiled the *Love* of *Honour*, Covetouſneſſe the *Love* of Money. But it is not the name of Love can excuſe, much leſſe *transform Vice* into Virtue; for *Love* it ſelf is like the *Planet Mercury*, which hath no influence properly its own, but follows the *predomination* of thoſe other Planets with whom he is in *Conjunction*, and ſo is good with the good, bad with the bad: and juſt ſo is *Love*, vitious or virtuous according to its objects.

But reſerving to every *Paſsion* its due *Name*, and

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to *Love* its juſt *Superiority*, I ſhall believe I have done that and *Friendſhip Right* together, when I have ſaid, *Love is the Crown and Perfection of all our Paſsions, Friendſhip of our Love.* I bate not the higheſt pitch of Love, our *Love* to *God*, for *Friendſhip* crowns that too: which I ſhall not take much pains to prove, if *Abrahams* love of God and Gods of him be allowed of as high a degree as any others mentioned in *Scripture*; (and ſurely 'tis no prodigality to give ſo much to the *Father of the faithfull.*)

2 *Chron*. 20. 7.
Iſa. 41. 8.
James 2. 23.

'Tis more then once that *Abraham* is ſtiled in Scripture *the Friend of God.* And we find one of the higheſt and conſtituent qualities and effects of *Friendſhip* expreſſed clearly by *God* in the preambulatory chapter to *Sodoms* deſtruction, to wit, *Communication* of ſecrets and counſels; *Shall I* (ſayes God) *hide from Abraham the thing I am about to do*? VVhat followes we know, a poſitive Declaration of the doom of *Sodom*, and a conceſsion of all thoſe *Conditions* and *Qualifications* for the reverſing the Decree and preſervation of the place, *Abraham* could think fit to deſire.

But to come out of the clouds, and deſcend to the proper ſtage of Friendſhip, (and if you believe *Guzman*, the onely true Friend) the *Earth*: I do not think the love of any *Relation* hath that Candour, Vigour, Complacency, and eminent Perfection, which is in the *love* of *Friends*. And the reaſon hereof (to my preſent apprehenſion) is, That in all other *Relations*, whether *Naturall* or *Politick*, our love is a *Duty impoſed*; in this a Duty too, but freely choſen at firſt, and made ſo by our ſelves. Now regularly, what ever we are bound to by a Law, we look on as an *incroachment* upon and *abridgement* of our *freedome*, and be the thing never ſo good we are oblig'd to, it alters not our conception of, and *quarrel* to the *Obligation*; and hence we qualifie our *Obedience* as much as we can, and think we have ſhaken off a yoke and piece of ſervitude, when we have found out a way to ſlacken our dependance on thoſe *Relations*: In this caſe we are all like *Princes*, who take it very unkindly to have their *Counſellours* and *Confidents* appointed them by their *Father*; and therefore, as they uſually do at their Fathers death, we count it the firſt part of our *Royalty* to advance ſome new *Favourite*, and the ſtranger the better we think, becauſe it gives the clearer teſtimony of our *Abſoluteneſſe*.

Notwithſtanding all which, it is a great happineſs, and rather to be wiſhed then found, that the *Relations of Bloud* (eſpecially the moſt capable ones) might twine and grow up into thoſe of *Friendſhip*; that where Nature hath made ſome *Ties*, we may adde

others,

others, and ſo twiſt a *Cord* into a ſtrength not eaſily broken. But to effect this there muſt be an *Allyance* or correſpondence of *Souls* and *Humours*, as well as *bloud*, and where they may be found, there is not any conſanguinity in an equall degree (as between *Brothers* and *Siſters*) which ought to hinder the *ſtricter union* of *Friendſhip*. And though *Diverſity* and (may be) *Contrariety* of Humour hinder ſo happy a progreſsion ; yet this muſt not unravel the affection Nature knits 'twixt thoſe of ſuch affinity. There is a vaſt difference betwixt admiſsion of one into my deareſt thoughts, and excluſion of him from all : and before we have done with all the requiſites towards making a *Friend*, we ſhall certainly find it highly neceſſary He be not without *naturall affection*.

It is hardly worth the while to enquire why it is ſo rare to find a *Friendſhip* contracted 'twixt *Relatives*. But the wonder, if it be one, is taken off, if we conſider that their *Souls* are of as different *makes* as if their Perſons had no Relation. For either the *Father* does not beget the *Soul* of the *Child* ; or if he does, ſince no man differs more from another then the ſame man at ſeverall times does from himſelf, the *next child* may be of as contrary a frame of ſpirit, as if he had been the *iſſue* of a *Stranger*.

Now in Relations which have not that equality, as *Father* and *Son*, and the like, or *Politick* Relations, as *King* and *Subject*, the inequality and aw created thence quite deſtroyes poſsibility of *Friendſhip*; and this incapacity of the greateſt happineſſe here, is the ſharpeſt *Thorn* in a *Kings Crown*. Some one King may be there is of ſo extraordinary a *Genius*, as by unvailing much of his Majeſty, and deſcending to appear in an addreſſe and converſe more familiar & obliging, may arrive at the felicity of *Friendſhip*: but I muſt not name him, leſt *Hiſtorians* explode the Narration (as fabulous) and *Politicians Him*.

And 'tis ſo certain that *Superiority, whether Naturall or acquired, forbids Friendſhip*, that every place will give you examples of ſtricter *Unions* 'twixt *younger Brothers* one with another, then any of them with the *elder*; eſpecially if the elder Brother hath a kind of *adopted Paternity* over the younger, and they depend wholly upon him.

If any *Love* may ſtand in competition with that of *Friends*, it is the *Conjugall*; and that, if any where, where the *Marriage* was purely the choice and congruity of the Perſons united, without the *Byaſſe* of other *Intereſts* which uſually bear a great ſway in that Union.

Now even here, unleſſe the *Love* proceed to a *Friendſhip*, it is ſhort of what it might come to, and of that *Paſsion* which the very *Perſons* have towards others, if ſo be they are really and indeed *Friends* to any. There be many can adore one as a *Miſtreſſe*, affect her for a *Wife*, and yet believe her not ſo proper for all the *Relations* of *Friendſhip*; More that while ſhe is a *Miſtreſſe* believe her fit for all thoſe offices, and find themſelves afterwards deceived.

But to bring *Marriage* and *Friendſhip* into *Competition*, allowing onely to *Marriage* the legal and ordinary Union, I think it will be paſt diſpute where the *Tranſcendency* lies, if we admit the moſt unqueſtionable *Gradation* that can be any where deſired. Take it as it lies in *Deuteronomy*, the 13.*chapter*, and about the 6. or 7. *verſe*: where *God* commanding *enticers to Idolatry* how near ſoever to be put to death, thus reckons them up; *If thy brother the Son of thy Mother, or thy own Son, or Daughter, if the Wife of thy boſome*, nay if thy *Friend, which is as thine own ſoul*, entice thee to Idolatry, &c. thou ſhalt not ſpare them. Higher then a *Friend* we cannot go. There be thoſe would ſacrifice their other Relations for the preſervation of this; but he that can be perſwaded not to ſpare this, needs little weaning from the reſt. It is not poſsible for me to go higher in evincing the excellency of *Friendſhip* in relation to all other *Loves.* Let us look a little nearer and more narrowly into its Nature and Qualities.

One I have already mentioned, its being *Communicative*: and this keeps *Friendſhip* in perpetuall *Motion* and *Action*, and ſo makes it more reſplendent. By this a private perſon is happier then his *Prince*, all his Actions and Counſels being ſubjected to a more ingenuous and free debate, and the reſult given more impartially, according to true *Intereſt*, not affections, and what is worſe, *paraſiticall cockering* of the *humour*.

Then *Friendſhip* hath an *Uniting quality*, it makes two as it were *One*, but ſo as the *Communication* is hereby increaſed: for who can doubt diſcloſing what troubles or perplexes him to one *ſo much himſelf?* 'tis but appealing from my *diſtemper'd* ſelf, to my ſelf *compos'd*; all the difference is for my advantage: and when my *Pallat* is down or my *ſight vitiated* by ſome ill-acquired *Tincture*, I have the advantage left of a *Taſt* and *Sight* uncorrupted, which reſtores me to as perfect a Judgement as if I were in my own *Nature* infallible.

Thirdly, *Friendſhip* is *Secret*: its communicativeneſſe extends no further then its Relation. And this is the very *Prop* and *Support* of all the comforts it is capable of imparting by virtue of its other *Qualities*. 'Tis the *Harbour* in which the weather-beaten friend is ſafe after all ſtorms. One cannot readily inſtance a greater *incapacity* of *Friendſhip*, then a *Spongy Nature*; one ready to ſuck in what ſecrets you pleaſe, but as ready to give them up to the firſt *hand* that calls for them. The Boy in *Plutarch* that having no where to hide a live *Fox* he had ſtole, but next his skin, and being purſued for the crime, choſe rather to have his *Bowels* gnaw'd out by it, then confeſſe the *Theft*, ſhould teach us a greater *conſtancy of Nature*.

He that *betrayes* the *Secrets* of his friend intruſted to him is *doubly guilty*, and by adding *Fraud* to his Violence, and breach of the greateſt truſt to his Robbery, has withall done execution upon himſelf too, and lives branded and infamous to that degree, that the *Gallows*, which his Deſperation of ſo much Mercy may in time make him find way to, ſhall be thought a *Pardon*.

Laſtly, *Friendſhip* is *virtuous*; for indeed nothing that is not ſo is or can be laſting. Nor can one long retain a good opinion of *Perſons* otherwiſe habited. *It delights in nothing more then preſerving thoſe in the paths of virtue whoſe inclinations hearken to the worſe.* And that very conſideration hath reſtrained many from coūrſes which, but for the intereſt and preſervation of their *Friendſhip*, they would have embraced to their *Ruine*.

I deny not but there may be ſome kind of Union betwixt *Perſons* of a *Complexion* very *different* from *virtuous*: but that is a *Combination*, not a *Friendſhip*; and though the *Covenant* be never ſo *Solemn*, *will be like an Almanack out of Date*, as ſoon as the precious *Ends* for which it was contracted are *accompliſhed*.

VVhen I have ſaid *Friendſhip* is *virtuous*, I have given it its proper *Title*, but too *comprehenſive* to be inſtanced in particularly in the ſeverall Exerciſes of its virtue. And much of that Nature will fall under conſideration in deſcending to ſpeak of the *Benefit* and *Uſe* of *Friendſhip*, ſomewhat, in inquiring into the *Cauſes* of it, which I now am come to.

The *Cauſes* of *Friendſhip* are either ſuch as reſpect *our deſire* of *Friendſhip* in *generall*, or more *particularly* our contracting it with this or that *Perſon* rather then another; which may as properly be called the *Occaſions* of our *Friendſhip*. The firſt are *Univerſally Naturall*, our common Nature and Principles of Humanity neceſſarily put us upon the *acquiſition* of *Friends*. There is an *innate deſire* in every man from the Principles of *Self-preſervation*, to make his *party* as ſtrong and conſiderable as he can, by ingaging ſome other to the protection of that *Self* which is ſo *dear* to him.

Again, *Man* being naturally a *Sociable Creature*, and a common outward formal *Converſe* being very empty and unſatisfactory to a *communicative Spirit*, eſpecially as the world commonly goes, when *People* watch like *Wolves* to make a *Prey* one of another; *the Soul boils* and grows impatient, till it find ſomewhat where it may more *freely* and *ſafely* dilate it ſelf, and that cannot be any where but in the *Boſom* of a *Friend*. The inhabitants of the *Air* and *Deſarts*, Birds and wild Beaſts are farre more innocent *Auditours* of our *Complaints* or *Diſcourſes*, then Man, unleſſe *Friendſhip* hath *civilized* him. And ſince our *Paſsions* muſt either have *vent* or they will *burſt us*, 'tis not onely neceſſary to ſeek the onely proper relief, a *Friend*, but very adviſable till we find one, to put *Demoſthenes* practice for the cure of his ſtammering afoot again, and like him *Harangue* it to the *Woods*.

In a word, the miſerable uncomfortable Solitude of being without a *Friend*, the incapacity of adviſing our ſelves or taking diſcreet *Counſels*, ſince *He who teacheth himſelf hath alwayes a fool to his Maſter*, the unrelievableneſſe of our *bad condition*, the unpleaſantneſſe of our *beſt* for want of a congratulating partner, are powerfull *incentives* of this *Deſire of Friendſhip* in all Men.

But then particular *Friendſhips*, and with one rather then another, are the *reſults* of *particular Natures* and *Fancies*; ſometimes, which are guided by a prevalent *Humour* to conſort with the *Diſpoſition* they chooſe; and other times perhaps are *contracted* not by particularity of choice, preferring the perſon choſen to all others, but by ſome accidentall occaſionall circumſtance offering that *Perſon* to an *endearment*, which our Naturall Deſire and indeed *Neceſsitie* of *Friendſhip* makes us eagerly embrace.

VVhat the *Common Occaſions* or Cauſes of contracting Friendſhips are, may be uſefull for our inquiry, eſpecially if we deſire to preſerve any of our concernes from too haſty and *unadviſed contracts* of that kind. This Caution is indeed as *neceſſary* and as much to the advantage of thoſe committed to our Care, as the very ſuperviſing their *Marriages*: A Croſſe and misfortune in the *Election* of a *Friend* as fatall as of a *Wife*. Therefore though *Friendſhip* it ſelf be *virtuous*, yet all *Perſons* of all ages and *Tempers* are no fit diſpoſers of themſelves; no more then in *Marriage, which is virtuous and honourable*, but yet does not preſerve all thoſe ſuch who enter into it.

The *Conſtitutions* of Men are *various* : ſome of a ſerene, free, tranſparent, open *Genius* from their *Cradles*, of a ſoft tender affectionate *Nature*, and if they follow the guidance of their own thoughts before they come to a *Maturity* of *Judgement*, are eaſily inſnared by thoſe of a more ſubtle and *naturally diſſembling temper*, and ſo may by ſuch as ſtudy onely their own advantage, by a few fair words and *left-handed* kindneſſes, in the *dayes* of their *Credulity*, be betrayed into an endearment, from which they expect the *Name* of *Friend*, when more truely that of *Stalking-horſe* fits better the uſe they are put to.

The *Common Occaſions* of beginning *Friendſhips* with particular Perſons, are either *a long acquaintance*, begun eſpecially in the Age of greateſt *tenderneſſe* and *fondneſſe*, but leaſt *judgement*; or when we come to underſtanding, a *ſenſe of Gratitude* where we are obliged highly upon *ſlender* or no *merit*; at leaſt not particularly *applyed* to the perſon obliging. The *Naturall* and *Congeniall Return of Love is Love*, it will not be *barter'd* for any thing elſe, nor admit any other thing in *Exchange for it*: and though it brings all things with it, as *he that gives himſelf will ſurely deny nothing*; yet it brings *it ſelf*, which is *better* then all, and without which all the reſt is *nothing*.

Now whoſoever deſires to grow into a *Friendſhip* with a particular *Perſon*, whom his own obſervation (as farre as a ſtranger can obſerve) and a *generall Fame* hath recommended to his thoughts, will quickly be ingenious enough to find wayes of expreſsing the *Eſteem* He hath, and *Endearment* He deſires: and if the *Reſentment* be anſwerable to *Expectation*, which it will be if there be any of that *Common Ingenuity* which a truely noble and *friendly Nature* is alwayes furniſhed with, here is a fair foundation laid whereon to build a firm and laſting *Friendſhip*.

But becauſe no *Perſon* credits *Fame* enough to take up *Friendſhip on Truſt* from her, though he may receive thence great *prævious inclinations*, and ſuch as may go very farre in blinding his *Judgement* when he hath greateſt *Uſe* of it; we may conſider that the firſt ordinary *deſignation* of the *Perſon* we affect, (where we have not been prepoſſeſſed with a *Traditionall Merit* in him) is from the *Eyes*; and 'tis the *Eye too* that where we have truſted much to *Report*, gives the firſt *Teſtimony* of our *aſſent* to its *Veracity*.

Every *Motion*, *Paſsion*, *Affection*, and *Alteration* of the *Soul*, is indeed firſt perceptible in the *Eye*, the motions whereof are much nimbler then of any other *part*; and I have known *Bluſhes viſible* in the *Eyes* of thoſe whoſe *Bloud* hath come much ſlower into their *Face*, and onely time enough to teſtify that they were not deceived who read their *Bluſhes* in their *Eyes before*.

Nor is the *Eye* merely *Declaratory* of our choice, but *inſtrumentall* in it too. All men believe (or by their practice ſeem to believe) that from the *Aſpect*, *Countenance*, *Meine*, *Aire*, or *Spiritous Reſultance* (ariſing from the *Compoſure* of the *Face*) call it which you pleaſe, a *ſhrewd Judgement* is to be made of the *Nature* and *Conditions*: And the *Principles* of this *Philoſophy* are probably clear, if the *Rules* to reduce them into *Practice* were ſo. But however, we all allow our ſelves ſo well skill'd in this *Phyſiognomy*, that we venture to *deſcant* to our ſelves upon the *Conditions* of a whole *Company*, though merely *Strangers* to us, and ſhall *preferre* ſome and *condemn* others, *right* or *wrong*, becauſe *Our* (may be deceiving) *Sight* hath imprinted *Characters* in us to their *favour* or *prejudice*.

Two, though never ſo eſtranged to us, can hardly contend either in *Fight* or *Play*, but that we ſhall be *factious* in our wiſhes and fancies for the one rather then the other: and amidſt a throng of ſuch we never ſaw before, *our Eye* will fix on and mark out *ſome one* or other, as a more deſireable *Object* of *Friendſhip* then all there beſides.

VVhen we have gone thus farre, we cannot be ſo much wanting to our own *ſatisfaction* as not to *experiment* by innocent arts and applications whether we are deceived in our *Judgement* of that *Perſon*: and if we are, the comfort is the *Errour* is not *fatal*; for no *Reflections of unkindneſſe*, or rather eſtrangement from one for whom we have onely *harboured* an extraordinary *good opinion*, without a progreſſe to mutuall endearments, will proceed to *Heart-breakings* and *dyings for Love*.

The firſt *experimentall applications* in order to this diſcovery are, *Obſervation* of the *Inclinations* of ſuch perſon, and *practicall compliances* with them as much as is poſsible, particular addreſſes of the *Eye* and *Diſcourſe* to that perſon, *unſatisfactorineſſe* in other company where that may be had, and a greedy catching at Opportunities of doing *Civilities* of ſuch a *Nature* as flow not from *Principles* of *mere Civility*; all which if received as meant, will not be long without very *ſenſible Returns*, ſuch as our ſelves could wiſh.

But if the *Eye* be *tinctured* with *ſelfiſhneſſe*, and theſe *common Organs* of Election *vitiated* and indiſpoſed by ſome ſuch ill *predominant* humour, if either an extraordinary *Moroſity* of *Nature*, want of *Naturall affection*, *Pride*, and *Self-conceitedneſſe*, or in a word any vitious and *contrariant Habit* to the *Piety* and *Innocency* of *Friendſhip*, makes our ſight perfectly uſeleſſe to the *Settlement* of our Judgement concerning the *aptitude* of any one to the *Relation* we are ſpeaking of, it is a very impertinent labour to deſigne other *Rules for his guidance*, ſince till thoſe impediments be remov'd and his *Eye-ſight clear'd*, he is incapable of being a *Friend*.

Now ſince *Nature* as well as *Manners* hath ſome *contradictions* to *Friendſhip*, and thoſe not ſo eaſily removeable neither, (for, by the way, though all men do *naturally appetite Friendſhip*, they are not *capable* of the perfection of it, and yet to ſatisfie their naturall neceſsities of it, they muſt have ſomewhat like, or inſtead of it) we have the more *Reaſon* to proceed *leiſurely* and with deliberation our ſelves in a thing of ſo great concernment as the chuſing a *Friend*, and retard the Election of thoſe of a more tender age (within our verge) who are not yet arrived at *Diſcretion* to make *Judgement* of their own *Nature*, much leſſe of anothers.

And though we could poſsibly afford them ſome help in *deciphering* the *Nature* of their *Compeeres*, that being as legible, to a conſidering and *that-way-intelligent Perſon*, in a *ſmall Print*, even *Childhood*, as a *fairer Letter* : Yet their *Manners* depending commonly upon imbibed *Principles*, and alwayes upon

Cuſtome and *Practice* (whereby now and then they are ſwayed againſt their Principles) it cannot be ſafe to enter into ſo ſtrict an *Union*, which involves them in the ſame courſes, till they have given *Evidences* of a *life* ſeaſoned with ſo much *Religion* and *Morality* together as will not in probability miſcarry.

'Tis true, our *Younger yeares* are not capable of the *Serious neſſe* and *Solidities* of *Friendſhip*; but notwithſtanding that they are very apt for the contracting *Habituall Inclinations* to the conſtant companions of our *Converſe*, and thoſe not ſo eaſily *eradicated* afterwards, when there appears juſt cauſe to wiſh they never had *footing* or *Plantation*.

Some are ſo *ſevere*, they will not allow the *Bonds* of *Friendſhip* to be entred into before thoſe of *Matrimony*: for this being the *Criticall change* (or if you will, *beginning*) of *our life*, and the *Eſpouſall* of new *Intereſts*, perhaps they may be ſuch as are *prejudiciall* to, or *inconſiſtent* with our former friendſhips; which will beget a ſtrange and bitter *conflict* in the *Soul*, wherein which *Side* ſoever gets the better, the Man is *miſerable* and *unfortunate*, and hath no cauſe to *triumph* for the *Victory*. For indeed in *Civil warres of old, the Romans never allowed the Conquerour to ride in Triumph*. Therefore the *ſeverity* is very ſafe and uſefull, eſpecially if *exerciſed by one over himſelf*: for ſo long he is free and happy, while his *Paſsions* are in his *own Subjection* and Awe, and no bodies elſe.

But then He who is arrived at this *Empire* over himſelf, is not ſo eaſily engaged in *Marriage oppoſite* to and *deſtructive* of his *Friendſhip*, and hath *Prudence* enough to reconcile thoſe ſeeming or (if reall) ill-grounded *Oppoſitions*. For it is the *Diſeaſe* and *Corruption* of our Natures that *animates* theſe *contrary Intereſts*, and ſeeks to give *Feuds* a greater *duration* then *Amities*. And yet we find this *Diſeaſe* very *catching*.

For very ſeldome do we find *Friendlineſſe* deſcend in a *Bloud*. The next generations and deſcents may, for the *freſhneſſe* of the *Example*, and *Speech of People*, keep in reaſonable good *Intelligence*; but at the ſecond or third *deſcent* they look upon themſelves like *Coſin-Germans* ſo many times *removed*: and as they by a *popular errour* believe themſelves incapable of *Intermarriage*, which in a *nearer Degree* they hold *lawfull*; ſo theſe *are*, or at leaſt commonly *act* in relation to the *continuance* of the old, or *contracting* of new *Friendſhips*.

Nay, what is more *unpardonable* then all this, you ſhall ſometimes ſee the *ſurviving Friend* wholly unconcern'd in the *Relations* of him deceaſed, at leaſt *too-too-forgetfull* of the precious *Reliques* of his *Friend*.

But where that happens, it ſhews clearly, if either of them did love really, *who* loved beſt; a *Controverſie* (and the onely one) *irreconcileable* 'twixt the *Perſons* themſelves while *alive*.

And would we had no *Examples* of this kind in our own *obſervation*. But the ſaddeſt one I ever met in return of the *Nobleſt* and deareſt *Friendſhip*, was that of *David* towards *Mephiboſheth*. A *Pick-thank* malicious *Informer*, upon no colour of truth, accuſes him to *David*: He, without further examination, gives this informer *Ziba* his *Eſtate*; and afterwards, though convinced of the *Innocency* of *Mephiboſheth*, would notwithſtanding onely reſtore him *half* his Eſtate. *Have I not ſaid it* (ſayes David) *Thou and* Ziba *divide the land? Yea* (ſayes Mephiboſheth) *Let him take it all, ſeeing my Lord the King is returned in peace*. Surely *Jonathans ſonne* deſerved better uſage from *David*, if but for *Jonathans* ſake: and I am perſwaded, if the Scales had been turn'd, *Jonathan* would not have uſed a ſonne of *Davids* ſo: and therefore I ſhall never queſtion which of them two *loved beſt*; no more then I ſhall who *wept moſt* at their laſt *parting*, ſave that the *Scripture* is *poſitive* in this, that *David* exceeded, and *Reaſon* evinces that *Jonathan* did ſo in the clearneſſe of his *Friendſhip*.

On the other ſide, if we once conceive our ſelves injured, and thereupon entertain high *Animoſities*, we will take ſpeciall care to *entail* them, and moſt commonly do it with that advantage, that *our Poſterity* will preſerve this more *precious part* of their *Inheritance* to go in *Succeſsion*, though they leave nothing elſe of their *eſtate*; as if like *Mordecay's*, an *affront* (and that poſsibly of our own *making* or *interpretation*) were *irreparable* without the *extinguiſhment* not of the *Perſon* alone whence the *Fire* firſt kindled, but the very *Eradication* of his *Name* and *Race*: *So much apter are we* through the *Depravation* of *Nature* and *Morality*, rather to *revenge ill turns*, then *acknowledge good ones*.

Eminent examples of theſe *hereditary Feuds* there be in all *Nations*, eſpecially *Forreigne*; but ſo few of reall and ſolid friendſhip, that it will be the leſſe *wonder* to find *Perſons* that have ſpent many yeares in *Travell*, and amongſt ſuch as live rather by *Rules of Policy* then *Honeſty*, (though that be the beſt) and ſuch are the *major part*, ſeldome (if ever) contract more then *ſuperficiall* and *formall Friendſhips*: unleſſe it be with ſome continued partner of his *Travels*, whom the *Circumſtances* of mutuall kindneſſes and *uniting dangers*, have firmly endeared and knit together; or except it was entred into before his *flying abroad*,

broad, and kept *alive* there by a *continued correſpondence.*

The two uſuall *Reſidences* of thoſe who do not ſo much *ride abroad*, as *inhabit*, are *France* and *Italy*: in one of which the reigning *Humour* is *Levity*, in the other *Jealouſie* ; either of which poſſeſsing a *Soul* makes it *inhabitable* by a clear and ſublime *Friendſhip*.

Now ſome *Fathers* are ſo *over-politick*, that *though* they *know* this, or rather, *becauſe* they know this, commend thoſe they deſigne for the *Support* of their *Name* to be *Principled* there, and are very glad to ſee them *ſuck* in and *hug* dark and *pernicious Axiomes* of *Diſsimulation*, and *ſacrificing* all to *Intereſt*. They pleaſe themſelves ſtrangely to find their hopefull Poſterity count a *Good-natur'd Man and a Fool the ſame thing under various expreſsions*; to ſay of *Friendſhip* as of *Plain-dealing*, that *it is a Jewell, but who uſes it ſhall die a Beggar*. A number there are of *Maximes* to this effect, which whether borrowed from *Machiavil* or *Ignatius* is not much *materiall*: but let not *Friendſhip* hear the worſe for theſe *clamours*, eſpecially ſince the ſame *Perſons*, and upon the ſame *ſlender account* ſay the ſelf-ſame things of *Religion*.

But as no body ever ſpoke againſt *Religion* but they that had none, and therefore endeavour to conſute it by *Votes* rather then *Arguments*; ſo 'tis of *Friendſhip* too. But while men ſpeak againſt what they underſtand not, the greateſt *Non-plus* they can put their *Auditours* to is, to reſolve whether theſe Detractours have more *Ignorance* or *Impudence*.

A good wit that had leiſure enough, might without Force extend the *Parallell* 'twixt *Religion* and *Friendſhip* very farre. Certainly there is a very near reſemblance betwixt them: They grow and thrive beſt in the ſame ſoil: They have the ſame *Enemies*; the ſame *weeds* choke them.

We make a juſt account that *all Vice is deſtructive of Friendſhip*, for the *Progreſsion* of *Vice* is infinite, and the Multiplication like that of *Hydra's heads*, or the *Covetous mans deſires*, they have no bound nor *Damm*; and therefore if we could allow ſome one *Vice compatible* with this *ſacred Amity*, yet ere long that *Vice* would have got *company*, that *Devil* ſeven more, and they worſe then himſelf: For even the *Devil* loves not to be alone; and therefore the old *Adage* which ſayes the *Solitary Man* that loves to be alone *is either a God or a Devil*, is not to be literally ſtrain'd, for it was never meant farther then to ſhew ſuch Perſons are *extraordinary*, either *good*, or *bad*. And ſo by this *Catenation* of *Vices*, *ſome* one *link* of the chain would be found confeſſedly too heavy for *Friendſhip* to bear.

I do not ſay a *Friend* muſt not *ſin*, much leſſe cannot; that were to confeſſe there could be no *Friendſhip* here on *Earth*, for I am ſure there cannot be any *Condition* of man *exempt* from *ſin*. But there is a vaſt difference'twixt a *Sin* and a *Vice*, at leaſt I would be underſtood ſo now. *Every going leſſe then our Duty is* a *Sin*: but by *Vice* I intend *ſome choſen approved darling Habit* of *doing wickedly*, which we *indulge* to our ſelves. And this, let it be of what kind you pleaſe, quite *incapacitates* the *ſoul* for *Friendſhip*, becauſe it hath ſeated this *Vice* in a higher Place and a dearer affection, then it reſerves for the Friend; and conſequently on a neceſsity of parting with one of the two, would ſhake hands with the *Friend* and retain the *Vice*.

'Twere extreamly tedious to run over all the *Vices*, and ſhew how they were particularly *excluſory* of *Friendſhip*, ſince their *Priority* in our affection (if there were no other) is *evidence* enough. But let us caſt our eyes upon *two* or *three* of them that have the *mildeſt Names*, & either for their *Cuſtomarineſs* in moſt places, or *Connaturalneſſe* with many *Tempers*, ſeem to claim a little more *connivence* or Indulgence; and when we have found theſe upon Triall to have no *Right* at all to *Friendſhip*, we conclude ſafely againſt all others which have onely the ſame or (it may be) more *weak Title*.

I will inſtance in *Luſt* or *Wantonneſſe*, *Drunkenneſſe*, and *Covetouſneſſe*; which their *favourers* call *A Trick of youth*, *Good-fellowſhip*, and *Thrift*.

For the firſt; Did not the ſatisfying of *Curius* his *Luſt* coſt him the lives of his deareſt and *Sacramentally-combined Partners*, while his proſtitute *Fulvia* ſucks from him the *deep Secret* of *Catilines* conſpiracy? And after ſo ſolemn a *Conſignation* of *Secrecy* 'twixt the *Conſpiratours*, can we believe he that would expoſe them, would if they had been the moſt dear Friends have been more continent? Nay did not *Sampſon* betray that *Secret* to *Dalilah* (after he had reaſon enough to gueſſe for what end ſhe was ſo inquiſitive) that coſt him his life? and can we imagine, He that could not continue his own friend, ſhould have conquered and withſtood the ſame *Temptations* for the *Preſervation* of another? And to leave examples, hath not the *Apocrypha*, (*Canonicall enough in this particular*) given us a large *Muſter-Roll* of the *Forces* of *Women*?

For *Drunkenneſſe* (give it as good words as they pleaſe) is it not a confeſſed betrayer of *Secrets*, and conſequently of *Friendſhip*? Did not *Alexander* in his drink ſtab one of moſt eſteem with him? Drunkenneſſe does the ſame thing every day, it kills the *Friend* though not the *Man*, deſtroyes the *relation*

tion though not the *Perſon* : in a word, *an habituall drunkard though he was once my Friend, cannot be ſo when he is drunk, becauſe he is no longer himſelf.*

Thirdly, the *Covetous* man that makes money his *God*, will *Sacrifice* his deareſt friend *Religiouſly* to it. Tell him he hath dealt *diſhonourably* with his *Friend*, *Hang honour* (ſayes he) *Give me twelve pence.* Tell him he hath baſely ſold his *Friend*, he will reply, *I got five hundred pound by it*, and *would I could ſell all the friends I have at that Rate.* Theſe pithy *Sentences* are too *true* and *Moderne.* But what *Fruits of Friendſhipp can be expected from the Root of all Evil?*

That *Religion* then and *Friendſhip* have the ſame *Enemies* I take for granted, from the paſt *inſtances* and *genuine Conſequences* of them ; and ſo have they the ſame *Friends* and *Intereſts* ; They are like *Hippocrates Twins*, they live and die together. I need not ſtretch the *Parallell* any farther ; This is more then enough to juſtifie *Friendſhip* againſt the loudeſt *Calumny*, and take off part of the wonder(if it be one) to find ſo loud clamouring againſt *that* and *Religion.*

But to give a clear account why the beſt things are uſed ſo ill, we are to *conſider* , That the greateſt part of the *World* are *Strangers* to *Piety* (not to ſay

Enemies) and conſequently to *Friendſhip*. He that is an *underminer* of the *Foundation* muſt of neceſsity *ruine* the *Superſtructure*. Now *Religion* is the beſt *Groundwork* and *Foundation* imaginable, whereupon to build a dear and moſt firm *Friendſhip* : for *how is it poſsible He ſhould not be admirable in the love and endearing of his friends, who hath learn'd of a Maſter that hath taught him to love his enemies* ?

But this is not all : 'Tis not the *Open enemies* of *Friendſhip* and *Religion* that have brought them into *Queſtion* and *Contempt*, but the *pretended Profeſſours*, through whoſe ſides they are wounded. It hath been the *ill Logick* of many ages, and *we* have had *ſad Examples* of it in this *Nation*, to transferre the *Crimes* of *Perſons* upon the *function, place, office*, and *calling*; from hence it is that all the *Accuſations* againſt *Biſhops* and *Kings* are urged to the abolition of *Epiſcopacy* and *Monarchy*. Now though this be a very *irrationall* way of *argument*, yet when made uſe of againſt *Friendſhip* and *Religion* it is farre more *abſurd* : For thoſe men upon whoſe account *Epiſcopacy* and *Monarchy* are condemned, are really *Biſhops* and *Kings* ; but they through whoſe default *Friendſhip* and *Religion* are calumniated, are neither *Religious* nor *Friends*, but onely *Hypocriticall Pretenders*.

At the beginning of our *Combuſtions* here, when the main *Argument* of all companies was the *Lawfulneſſe* or *Unlawfulneſſe* of *raiſing Arms againſt the King*, I happened to be in company where a *Græcian Patriarch of Conſtantinople* urged ſeverely (as being moved with indignation at the example of *Subjects* taking Arms againſt their *King*) the *Apology* of *Biſhop Jewel* for the *Church of England*, wherein in the *Name* of the *Church* he teaches other *Doctrine*, which notwithſtanding this *Forreigner* could by no means be perſwaded to credit as a received profeſſed *Proteſtant Doctrine*, againſt ſuch a *Cloud of witneſſes* as were in *Arms* againſt it. The onely anſwer a *Proteſtant Divine* gave him was, *Those you talk of in Arms are none of our Church, we diſclaim them*. Truely the ſelf-ſame anſwer we may juſtly give concerning them whoſe *Scandalous Courſes beſpatter* things ſo *Sacred* as *Religion* and *Friendſhip*.

'Tis high time, as I take it, to put an end now to this tedious—*what ſhall I call it ?* I have ſcribled much more then I promiſed, intended, or thought poſsible for me. You are too ingenious to object my promiſe of treating of the *Benefits* and *Uſes* of *Friendſhip*, as an *obliging argument* for my protraction of this, which muſt have more then tired you ere now: for you cannot but have collected all I can hint on that account, from what is already paſt your

view.

view. I would not willingly come to repetition of them, ſince it muſt of neceſsity be *irkſome to you*, whoſe own *obſervation* hath collected more particulars of that kind then I have or can expreſſe. But yet upon the ſame ſcore all this might have been ſpared. For you want no *knowledge* of what *Friendſhip* is, nor any *allurements* to it. If I were to recapitulate all the *Motives* proper for perſwaſion of thoſe who yet underſtand not what this *Friendſhip* is, I ſhould be *Voluminous*. But yet ſince the *Deſigne* it ſelf of courting men into a good opinion of *Friendſhip* is in it ſelf ſo *Noble*, and people have ſo *awkward Imaginations* of it, that all the art of the moſt powerfull Pen is little enough to winne their attention, and reconcile them to their own true *Intereſt, for Friendſhip is ſo, when it is rightly underſtood*; I will offer ſomewhat as a *Motive* to our embracing it: which ſhall not be any painting or *artificiall Dreſſe*, but its own *Native Beauty and Luſtre*; which will appear beſt in the inquiry into its Uſe and Benefit, that being the touchſtone which makes it paſſe for currant or not.

The *Benefits*, *Advantages*, and *Comforts* that flow from *Friendſhip* are as many, nay more then flow from *Life it ſelf*. *Life* is a burthen to many for want of a *Friend*; but a *Friend* was never, *never can* be a *Burthen* to any, and *who thinks otherwiſe* never *knew what Friendſhip was*.

I had almoſt ſaid a Man never *lives, truely lives,* till he has a *Friend*; and if I had, thoſe who are *Friends* would believe me, ſo improved a way of living is that of *Friendſhip*; thoſe who are not will, when they come to be ſo happy.

Friendſhip does the ſame thing to the whole Man that the *Rationall Soul* does to the imperfect *Embryo*: as that addes a higher and more ſublime life to what had onely *Vegetation* and *Senſe* before, ſo does this to that.

There is not any *Condition* of our *life* that either does not receive, or at leaſt is not capable of receiving a vaſt *Support* and *Comfort* from *Friendſhip*. The ſaddeſt condition imaginable, when thy *Patience* as well as *Strength* fails thee, and thy *Grief* carries a weight with it able to ſink thee to the *Centre* of the *Earth*, and *cruſh* thee to *Nothing*, may be ſupported by the *aſſiſtant Arm* of a *Friend*. And the *beſt Condition* thou canſt fancy to thy ſelf here, unleſſe thou haſt friends, *falls* and *dies* and *periſhes* in a moment. For thy *Gladneſſe*, like the *Shunamites oile*, encreaſes ſtill and never ſtops, while thou haſt a *Veſſel*, a *Friend*, to poure it into. And is not this more then enough to recommend *Friendſhip* to us, to find it capable of *abating our Grief*, and *increaſing our Joy*?

Nor does the common *Objection* againſt *Friends*, of *diſparity of Condition*, invalidate this *Benefit* of *Friendſhip* : For that wealth and imaginary Honour wherein ſo many *pride* themſelves, are tranſitory, and may periſh ; a *Friend* cannot, and therefore is farre the more conſiderable Treaſury : Nay the very *wealth* and *honour* it ſelf is hardly preſerved without a *Friend*. Now he that after that *Pomp* which made him deem all *Perſons* below his *Friendſhip*, ſhall fall into a *Condition* of *Poverty* as eminent in its kind as his *former Splendour*, and the more *pointed* at for that *Splendour*; hath nothing left in *Art* or *Nature* to make his *Condition tolerable*, and becomes inſufferably *Ridiculous*. Even his being humbled will ten to one be without either the *pleaſure* or rewards of *Humility* ; for it is rare if it prove ſo to ſuch *Spirits*, ſo much difference is there 'twixt being *humble* and *humbled*, *Humility* and *Humiliation*.

I remember *Æſop* tells us of an *Aſſe*, that being overburthen'd with his *Maſters Carriage*, deſired a *Horſe*, his fellow-ſervant and led *leer* by him, to eaſe him by bearing a Part : but the *Horſe* was too *proud*, and ſo *refuſed*. What follows ? The *Aſſe dies* under the *Oppreſſion*, and ſo the *whole load devolves* to the *Horſes back*. *The Fable moralizes it ſelf. Many prepare heavy and inſupportable burthens for themſelves*

ſelves by being Brutiſh, unſociable, and uncommunicative.

I but (ſayes my *politick Objectour*) is this your *Rhetorick* and art of perſwaſion towards *Friendſhip*, to make men carry *Burthens?* This is not to make us *Friends*, but *Porters*. I anſwer, it is farre otherwiſe: For had the *Horſe* been the *Aſſes friend*, he had proved his *own* too, and by *parting* the *load* made it *none*; For *Burthens, like Rivers, divided looſe their Name.*

Friendſhip is very farre from being *oppreſsive* in any of its *Offices*; for that cannot be a *Burthen* which is neither *thought* ſo nor *felt ſo*: and were it poſsible for me to receive one from my *Friend*, his *Caution* to preſerve me from it would make my *own* needleſſe. I have known very *ingenious arts* practiſed by *Friends* in conferring (on one part) and declining (on the other) *Civilities*, which the receiving hand hath imagined *oppreſsive* to the giving: But that is rare. Yet where a *Friendſhip* doth grow ſo *boundleſſe* that it ſhall be thought to want *limits*, thoſe *limits* muſt be of thy *Friends ſetting*, not thy *own*.

I could (to ſave my ſelf more pains) very contentedly believe I have by this time (taking what's ſcattered in the former Pages into conſideration, together with this laſt ſupply) given *conſiderations* enough to render *Friendſhip deſireable*, without the addition of any more. But one more will neceſſarily fall into our *Examination*, by a ſhort inquiry into what may fit us for *Friendſhip*, as friendſhip is fit for us (unleſſe the fault be ours) and that is *Religion*, the having or wanting whereof is the *main Hinge* upon which our *Friendſhip is turn'd*.

All *Souls* are *Equall*; and unleſſe they have taken up ill &contrary Principles either from ill *Education*, or an *unlucky Temper* and compoſition of their reſpective *Bodies*, whoſe *Temperament* they follow, ſo would our *Diſpoſitions* be too all *Equall* and very like. But let the *Aſsimilation* hold in as many *particulars* as you can *fancy*, if they differ in *Piety* (not in degrees, but the whole) there is a *diſsimilitude irreconcileable* by *Friendſhip*.

I am told in *Architecture* that *Lime* and *Timber* are ſo unſociable, that the *Beams* of that *Houſe* which are laid in *Morter* will be by it *corroded* and *burnt* up, to the deſtruction of the *Fabrick*, and the worſe this morter is *temper'd* the ſooner. Now a *Man* without *Piety* and *Religion* is this *untemper'd Morter*, and will certainly eat out *the heart of that Friendſhip* you thought firmly built upon him.

If you deſire therefore to have a *Friend*, learn firſt to be *Religious*. 'Tis not any *fantaſticall imaginary Greatneſſe* and diſproportion of Condition can make the inferiour *Perſon* uſeleſſe as a *Friend*: You have heard of the *Lion* in the *Fable* that was delivered from the *Net* and *Death* by the little *Mouſe*; and no man differs ſo much from another; or if you can think they may, yet you have heard of a *Poore Woman, who by her wiſedome delivered a great City from as great a danger*. 'Tis onely the *want of Religion*, which makes either us incapable of others Friendſhips, or them of ours: For this *flatuous tumorous humour* which makes us *too bigge* to be *graſp'd* by a *Friend*, and all other *contrariant tempers* to *Friendſhip* will be *mortified* by *Religion*.

I muſt not go on here, leſt I ſend a *Homily* inſtead of a *Letter*. All I ſhall adde is this; Let us all labour to get this neceſſary *Foundation*, *Cement*, and *All* of *Religion*, and then we are not onely *Excuſeable* if we want *Friends*, but have this *Comfort* and *Suppletory* and *Cordiall* left us, when thoſe whom we choſe for friends have through their own *Vanity* and *Impiety* forſaken us, that *God is*, and while we be *Religious*, will be *our Friend*.

To that *Almighty Friend*, I recommend you, who have a *Soul* ſo exactly built up for an *Eternall* and *Glorious Friendſhip*, that I cannot want any of the happineſſes I have deſcribed here, and wiſh you (though the wiſh be needleſſe) eternally Partaker of, while I have the *honour and advantage* of being

Octob. 30. Your Friend (*all Epithetes*

1653. *are needleſse and go leſſe*)

PALÆMON.